

special presence of the Holy Spirit had been manifest, may prove deeply injurious—yes, may prove the ruin of immortal souls!

Finding fault with preaching.—This is especially injurious to children, when it comes from their parents. They will naturally feel more confidence in their parents than in their minister; and if they get the impression that he is wrong upon one point, they will conclude he is wrong in every thing. This prejudice existing in their minds, may wholly destroy the effect of preaching. Again, when the sinner's conscience is smarting under the truth, if members of the church represent in their conversation, that the preacher has been too hasty or too harsh, they thereby ease his conscience, and sustain him in his rebellion against God. Such professors of religion often act the part of traitors in the camp of the living God, by strengthening the hands of his enemies in opposing the extension of his kingdom.

Unbelief. This, of all others, is the greatest hindrance to revivals. The promises of God are so abundant, and so full, clear, and explicit, that we can neither doubt his willingness nor ability to answer the prayers of his children; and that especially when they pray for the outpouring of his Holy Spirit. Mal. 3: 10. Mat. 7: 7-11. Isa. 55: 1-3. Luke 11: 9-13. Mark 11: 24. John 16: 23, 24. 1 John 5: 14, 15. Prov. 15: 29. Jer. 29: 12, 13. Ps. 145: 18, 19. No sin is more dishonoring to God than unbelief. It is discrediting the word of the Almighty. We have the most awful warnings in his word against indulging it. We read of one place where Jesus did not many mighty works because of the unbelief of the people. If he did not work miracles on account of their unbelief, will he revive his work, and convert souls, while his people are filled with unbelief? Mat. 13: 58. Rom. 11: 20, 21. Heb. 3: 12.

The impression that a revival cannot think. This leads Christians to think, as soon as they discover any decline of feeling, that the work is over. So they relax their efforts, and quiet their consciences with the idea that it is not the Lord's will that it should continue. But if they would search their own hearts, they would find that quiet rests upon their souls. They have grieved away the Holy Spirit. If, on the first discovery of a decline of feeling, they would search out their sin, repent, humble themselves before God, and beg the return of the Holy Comforter, they might hope to ensure a continuance of his blessed presence. Isa. 59: 1, 2. Jer. 5: 25, 32. Mat. 3: 7. Zech. 1: 3.

Declining gratitude. When Christians have been laboring and praying for a revival, the first few cases of conversion are received with great joy, and overwhelming gratitude, as evident tokens of the special presence of God's Spirit. But when these cases multiply, they come to be taken for granted. They are no longer events; while, in truth, the cause of gratitude is increased in proportion to the number of conversions. May not such ingratitude be justly visited with the suspension of the special influences of the Holy Spirit?

"The feeling that the blessing obtained is enough to answer for the present; that as much time has been devoted to the work as can be spared; and that it may be well to stop and rest, and attend to the world, and to return to a revival effort again at some future time." Ungrateful thought! Yet there is no doubt such thoughts often steal into the hearts of Christians, after having labored for a considerable time in a revival. Can it be wondered at, then, if the revival should cease?

The decline of a genuine spirit of prayer in the church. This spirit of prayer, which may be very properly termed the revival spirit, is thus described by an eminent minister of the present age: "No man who ever felt it can fail to recognize it, as kindred chords are made to vibrate by each other's motion. It is a deep, constant, unutterable desire that God may be glorified in the salvation of souls, it is love to God—it is compassion for man—it is gratitude, it is broken-hearted, child-like desire, flowing from a full fountain, day and night, in ejaculations and protracted wrestlings at the throne of grace. In social supplication, it is simple, direct, heart-melting, and heart-melting, and groanings, which cannot be uttered. I hear testimony to the glory of God, and the truth of his promises, that I have never known him to say to a church in which such a spirit of prayer prevailed, 'Seek ye me in vain.' But without this spirit of prayer a revival cannot be sustained; and when it declines, the glorious work must stop. Whenever the 'humble boldness of heart, the prostration of spirit in the dust, are gone; the tender, imitable pathos of the soul evaporated; and the still small voice of simple, unaffected importunity, exchanged for earnest, loud, confident, unbroken supplication, we may soon witness the gradual suspension of divine influence.'"

The true star.—There is one star that will never disappoint the hope that it awakens; its ray is never dimmed and it knows no going down; its cheering light streams on through ages of tempest and change. Earth may be darkened, systems convulsed, planets shaken from their spheres, but this star will pour its steady, undiminished light. The eye that is turned to it will gladden in its tears; the countenance that it lights sorrow can never wholly overcast; that falls in its

radiance finds no gloom even at the portal of the grave. It is the star—

First in night's diadem—
The star, the star of Bethlehem.

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, MARCH 23, 1842.

Hostility to the Truth.

Human nature is distinguished for nothing more than its disposition to justify and commend itself. Men are very loth to acknowledge themselves mistaken, or in fault, or depraved. Hence their aversion to the gospel. That declares them sinful, guilty, and already condemned. It thus clashes with their self-love, knocks at their pride, and provokes their opposition. But still it commends itself to the conscience. The man is ready to be found who can, without serious misgivings, deny the truth of its declarations and the validity of its claims. Most persons therefore profess to adopt it, and so far as it flatters hope, or represents the Being with whom we have to do as benevolent, forgiving, and gracious, they readily assent to its revelations. But when it endues the Divine Being with the stern and severer attributes of his character, and represents man as at enmity with God, and in danger of punishment, their assent comes not so readily. There is within them no willing response to such humiliating and disheartening views of human nature. They are willing God should be honored, but it must not be in their disgrace or condemnation. What says the human heart, wherever you find it? Its language is, Flatter me, and promise me good—requiring of me no sacrifice, and in me no change. And every power of invention has been employed to make the Gospel do this. Neither toil nor talent has been wanting in the general effort to construe the declarations of the Bible in accordance of the wishes of the natural heart. Men are to be found in every part of Christendom searching for opiates to the conscience; crying to themselves and others, "peace, peace," like the serpent, to whose seductive influence our first parents yielded, saying, "ye shall not surely die."

It is most easily accounted for on the principle we have stated. Had the gospel been perfectly congenial with the pride and wishes of the human heart—had it been Universalism for instance, or any other ten that will suffer men to "live as they list," would it have been to the Jews a stumbling-block, and to the Greeks foolishness? Would its advocates have been a sect every where spoken against—despised, persecuted, martyred?—Not by any means. There is something here humiliating to human pride, and fearful and forbidding to human anticipations. It is impossible for the heralds of the gospel to proclaim it fully and faithfully, without clashing with the dearest and the most sensitive feelings of the unregenerate heart. For while it is a balm to the wounded, and a cordial to the fainting, it is the sword of the Spirit, and a discernor of the thoughts and intents of the heart. It not only declares that God is love, and that belief shall be saved; but it asserts, with equal emphasis, that God is a consuming fire, and that he that believeth not shall be damned. And when these things are proclaimed and enforced, with the plainness and earnestness which their importance demands, they awaken hostility of course. They always have done; they always will. Men may preach, and preach the truth, during their whole lives, and never disturb or offend the persons they address, but to do this, they must leave out of their preaching one of the most important truths of the Gospel—its severity. "Behold therefore the goodness and severity of God!"

What greater absurdity can be conceived than that of admitting the Bible true, and then, under the Divine goodness, shielding every man, whatever his character, from the natural consequences and just deserts of sin! It would be just as consistent for us to take the threatening portion of God's word, and those recorded facts which demonstrate his severity, and maintain that all, without distinction or exception, will go into everlasting punishment, as to take the other portion of the Bible, and facts of an opposite kind, and contend that all will enter eternal life. God has as clearly revealed the destiny of the unbelieving and impenitent, as that of the opposite class. Men may explain away or expunge from the sacred page the phrase "everlasting punishment," but they must be conscious that with equal reason and propriety, another may expunge "everlasting life." They may deny the existence of a hell, but they must know that the very ground on which they base their assertion, another may occupy, and deny the existence of a heaven. O, what an opiate this, with which to quiet the troubled conscience!

If there were opiates in eternity, which would make men insensible to the unquenchable fire and undying worm, such systems of religion might be something worth. But no—in eternity we shall all awake. The hour, says Christ, is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, but they that have done evil unto the resurrection of damnation. With such announcements, from such authority, it becomes to trifle. How pitiable his moral condition, whose depraved inclinations have so distorted his mental vision and dethroned his reason, as to make him believe, in face of all that God has asserted, that the evil as well as the good will rise to the resurrection of life—that the threatenings of Jehovah will fail, while his promises will remain inviolate.

What a reality is this just ready to burst upon us! Eternity! Where shall we land? Beneath the sceptre of the sword? Reader, where art thou now? Is thy God thy friend? Is holiness thy pursuit? Is heaven thy home? If truth requires that you should answer these questions in the negative, do not, we beseech you, suffer another moment of indifference to pass away; "For who can stand before his indignation, and who can abide the fierceness of his anger!"

Missions.
We give place to the following communication, with great pleasure, for we ever have loved, and ever must love the cause it advocates.

We regret that any should withhold their usual benefactions, on account of their unwillingness to co-operate with slave-holders, or for any other cause. We learn that many are doing this. We were astonished to hear from the pastor of a large church in this vicinity, the other day, the statement, that without the least influence on his part, without even a word from his lips, more than two thirds of his church had decided, individually, to aid our Missionary Board no more, at least for the present. But will they not aid the Missionary cause? Will they not help to encourage the hearts, and sustain the efforts of their faithful brethren now toiling on heathen shores? Will they not contribute to send out others, whose feelings are congenial with their own, who are waiting to go, and for whom the perishing heathen are calling in the most earnest tones? None can regret more deeply than we, that any necessity should exist for a want of concerted action with the existing Board. Our solicitude concerning the result is great. Still we believe the missionary cause is the cause of God, and that He will override all events, and make them subservient to his gracious and glorious purposes.

If any are laying by their annual contributions, awaiting new developments, we hope they will cease to do this any longer. Dea. S. G. Shipley of this city will receive any moneys forwarded him, and devote them at the earliest possible date, to any missions or objects, which the donors may designate. He will do it cheerfully and without charge.

Whether a new missionary organization will be formed is as yet an unsettled question. Some think it indispensable—others that difficulties now existing will by and by be removed, and render it unnecessary. A Convention for the consideration of the subject, is to be held in Boston during the week preceding the May Anniversaries.

For the Christian Reflector.

The Cause of Missions.

This is a sacred cause, and enlists the sympathies and prayers of the faithful in its behalf almost upon its bare mention. There is something in it very peculiar in this respect, arising from the intimate relation which every true disciple feels that he, as an individual, sustains to it. He hopes he is a Christian. But how did he come to cherish that hope? Does he belong to that peculiar race who enjoyed the personal ministry of the Saviour while upon earth, and has a knowledge of the gospel been handed down to him, through an unbroken chain of pious ancestry? No. How then is it, that he is in possession of that priceless hope, which is as an anchor to the soul, both sure and steadfast? Through the instrumentalities of missions. And shall he not feel himself a "debtor both to the Greeks and to the barbarians, both to the wise and to the unwise?" I see not how a true Christian can avoid it.

But although it is natural for Christians to feel a lively interest in the cause of missions, this interest may be greatly diminished by circumstances. Such seems to be the fact at the present time. Contributions in aid of it have diminished very rapidly within a few months, and unless something be done, there is reason to fear, that our operations must be very much curtailed. This state of things is no doubt owing in a great measure to the unhappy controversy which has grown out of the position which many suppose the acting Board to have taken upon the subject of slavery. It is certainly very sad to have any thing occur to mar the harmony of brethren in their efforts to promote any benevolent object. But it is important to discriminate between the feelings and opinions of men, and the object itself. If we admit that the Board have taken a wrong position, the cause of missions remains the same. We can be under no less obligations to contribute of our substance to give the perishing millions of our race, "who are sitting in the region and shadow of death," the word of life. We are under none the less obligations to sustain those, whom we have encouraged to leave the home of their childhood, for the solitary wild of the savage, or the dreary shores of idolatry, ignorance and superstition. Their claim upon the churches is the same, whatever may be the position of the acting Board upon the subject of slavery. And if we suffer discussions, or controversies of this character to dry up our sympathies for the cause, or to withhold from it our wanted contributions, we violate the pledges we have made to our Saviour, which requires us to contribute our portion to carry the gospel to every creature. This is an obligation from which the controversies of the day, or the position of any body of men on any particular subject can never absolve us. It is a requirement of our ascended Lord, and we are responsible to Him alone for our neglect, if we refuse to obey it. We can devise no excuse which will stand the test, if we neglect it. There are a thousand ways by which our contributions may reach those whom we wish to sustain, if we feel unwilling to entrust them with the acting Board of missions. Merchants will take charge of our funds, who are engaged in commerce, and forward them to the place of their destination; another channel has been provided by abolitionists, to obviate the difficulties of those who feel conscientious scruples about mingling their contributions with those of slave-holders. There is no excuse that will answer to justify our withholding from the cause of missions the support which its importance demands. Why then are funds withheld? Is there not reason to fear that many are glad of any pretence to justify covetousness? God is the searcher of hearts. Let us see to it that in all our conduct we appeal to Him, to bear testimony to the rectitude of our intentions.

It appears to me that this is a subject which should be pressed upon the consciences of Christians by ministers and by the public press. Let churches understand that they can give to missions in a way that will not trouble their consciences, and press the duty home upon them. Let me appeal to the readers of the Reflector in this behalf. Shall our missionaries stop their important labors for want of funds to sustain them? Shall the heathen who just begin to see, and to welcome the glimmering beams of the light of eternal truth, be thrust back into darkness and death, because Christians in a gospel land are engaged in a war of words? I cannot endure the thought. I do not believe it. Let me say to all who love the cause of missions, contribute liberally for its support, if through the existing Board, then through some other medium. —

Laconic Sermons on Revivals.

No. 3.
Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord. Ephesians 5: 19, 20.

Persons unacquainted with vital religion frequently object to revivals, because, say they, the persons who at such seasons are the sub-

jects of a work of grace become melancholy and unsocial. Let us examine this charge. When we consider the carelessness of the multitudes who are pressing to the grave and eternity, it cannot fail to excite fearful apprehensions respecting their inattention to religion. Do we not recollect in the vision that Ezekiel saw, during the great slaughter of Israel, when a great slaughter of the city, that a man of the sword was commanded to set a mark on the men that sighed and cried on account of the abominations that were committed in the midst of the land, and that every man who had the designated mark on his forehead should remain unhurt in the fearful slaughter? This has it been in every age till the present time, that the wretched state of the ungodly has deeply affected the hearts of the pious. This must be one apology for their occasional heaviness of heart. There are, however, seasons of joy and gladness among the saints.

The passage selected above is the command of inspiration, that in the social and public worship of Christians, they should rejoice with singing and gladness, making melody in their hearts unto the Lord. In the delightful season of revival which is now occurring in our city, we have witnessed the cheerful songs of the new converts, who have recently become the glad children of Zion. The aged and the young have united in obeying the command, "Be glad in the Lord ye righteous, and give thanks at the remembrance of his holiness." Apprehending the glorious perfections of God, they have deeply felt the obligation of gratitude and praise for the salvation which he has revealed through the Son of his love. Repeated instances of this holy worship have brought to happy remembrance a pleasing passage in the Canticles, "The winter is past, the flowers appear on the earth, the time of the singing of birds has come, and the voice of the turtle dove is heard in our land." How appropriate is this language in the spring season now opening upon us, when nature seems blooming with new life. These occasional seasons of holy worship are more enchanting to the gracious heart than would be the sweetest song of the nightingale, filling the soul with the recollection of a verse in Watts,

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

It is difficult to imagine how it is that persons of understanding, who possess the lovely sympathies of common humanity, can fail to be deeply affected with the devotional meetings in our city, which have occurred from day to day for three successive months.

With reference to the charge of melancholy, it must be considered that persons who are newly awakened, and begin to feel their guilt, and just condemnation, cannot fail to be uncommonly cast down, till they apprehend the way of safety by faith in Jesus Christ. When this is clearly discovered, they rejoice in him with joy unexpressed and full of glory; then it is that they rejoice with joy and singing. It is this joy in God which will answer the question of Nicodemus, "How can a man be born again when he is old?"

But, alas! the excitement of a revival! Who can bear this? Reader, if you are a man of the world and a man of business, what important action have you ever achieved without excitement? You know the excitement of a good bargain, how it has called up all your feelings, and you know the depression of a bad bargain; and you know that you have voluntarily paid great amounts of money in the aggregate, merely for the purpose of getting excitement. How much has vain company-keeping cost you? How much have theatrical entertainments cost you? And what has all this done for you? Has any of all this nonsense satisfied your soul? Have you obtained that peace of conscience which will cause you to look on the tomb and an endless eternity with pleasure? Will you content yourselves with any and every vain excitement, while you neglect to seek salvation in Christ Jesus? Dare you make the fearful hazard? Examine seriously before you meet God in eternity, disembodied. HOMO.

For the Christian Reflector.

The Design of the Lord's Supper.

The Lord's supper seems to have been instituted as a standing and permanent memorial of what Christ has done for us by his atonement for our sins. The Saviour knew that amidst the cares of the world, there would be a tendency to forget him even by his friends, certainly by his enemies. The institution of this ordinance reminds us of a Saviour's death, and the blessings which flow from it. "This do in remembrance of me," says Christ when he instituted it. This is his last and dying bequest, and one would suppose this fact would endear it to the heart of every disciple. But alas! how many neglect to comply with this command for the most trivial reasons. They seem to care more for their feelings, self-will, or unadvised temper, than the command of Christ. If any difference of opinion occur between themselves and others, small though it may be, without any labor or effort, on their part, to effect a reconciliation, they keep away from the communion table! In this way they expect to show a proper resentment towards their offending brother and perhaps towards the whole church! thus refusing to obey Christ, who has bought them, in partaking of the symbols of his broken body and shed blood, to gratify a feeling which say the least is wrong. What shall we say of such conduct? It is quite a common thing for some in our churches who make much difficulty, and create much pain in the church to which they belong. Shall we call them weak brethren, and attribute to their ignorance? This will not always do. Are they not "disobedient" and "unruly"? Do they exhibit the spirit of Christ? Suppose their cause of grief is real, ought they not to take the proper steps for a reconciliation? and is another's sin any reason why I should disobey my dying Redeemer in this his last request? Surely not. When will this evil be corrected, and all the disciples have correct views upon it? We hope it will receive further attention. ALBA.

From a Correspondent.

It is remarked in an editorial article in a late religious paper, that in a season of revival, it is best to say but little in a newspaper respecting the work, and that newspaper puff cannot do any good. A newspaper puff about a revival is indeed a silly thing, and it is regretted to see the word introduced in such a connection. But why not say something about a revival while it is occurring? Why not say such about it? After this revival has been in progress three months, it is not best

to let our friends at a distance know our happiness, that they may rejoice in our spiritual prosperity? Did not the sweet singer of Israel say, "Come all ye who fear God, and I will tell you what he has done for my soul?"

For the Christian Reflector.

Reasons for being opposed to Slavery.

MR. EDITOR—I purpose in this communication to give briefly the chief reasons for my opposition to American slavery. Before doing this, however, I will make some concessions, which will do the cause of emancipation no harm, if they should do it no good. A refusal on the part of some to recognize any redeeming qualities in the South, has injured the cause you are aiming to promote. Truth requires us to concede,

1. That Northern men when they become slave-holders, make no better masters than do men who were born, raised and educated in the South, in the midst of slavery.
2. That the condition of some of the slaves is preferable to the condition of the free blacks in general at the North, under existing circumstances.
3. That the prejudice against the colored race is greater at the North generally, than it is at the South.
4. That in some instances the condition of the slaves would not be improved by immediate emancipation, at least for a time.
5. That there exist many instances of the warmest reciprocal attachment between master and slave; the master at the greatest hazard protecting his slave, and the slave at the risk of his own life protecting the life of his master.
6. That there are many in the South, who are as sincerely and as deeply interested in the welfare of the colored race, as are any of our Northern philanthropists.

Though the writer can freely concede all this, yet he looks upon American slavery as being one of the greatest moral evils of our country, and believes, for the following reasons, that justice, humanity and Christianity demand—UNIVERSALLY DEMAND—its immediate and universal abolition—

1. Because slavery, in keeping up the demand for slaves, supports the African slave-trade—the most cruel and most unnatural business in which men ever embarked.
2. Because it constantly affords a bone of contention between the North and South, thereby endangering our civil liberty, threatening us with civil war, alienating those from each other who should be bound together by the strongest ties of friendship, and exposing us to the invasions of a foreign enemy.
3. Because it nullifies the marriage institution among nearly three millions of the population of the United States—an institution of Heaven.
4. Because among a large proportion of the population of our country, it most seriously interferes with the important and endearing reciprocal duties of parents and children—duties the Bible holds most sacred.
5. Because it is constantly sundering the tender ties on earth, leaving thousands of hearts now rent with anguish as mine would be rent, had my little daughter sitting by my side, or my companion in the adjoining room, been torn from my embrace by some ruthless trafficker in human blood, and taken to a Southern market and sold to a cotton planter, to toil upon his plantation under the merciless rod of the overseer, and to subsist upon the slave's coarse allowance, no more able to enjoy the friendship and society of a disconsolate parent or husband!
6. Because it promotes among all classes in the slave-holding States the most degrading licentiousness, and this too upon the most extensive scale, as ocular demonstration shows.
7. Because it fosters ignorance in its victims, (intelligence being hostile to slavery); and because, in many instances, it excludes the slaves altogether from the means of grace—thus rendering the condition of a portion of the population of this land of liberty, abominable with scores of religious knowledge, fully as deplorable as the religious point of view as is the condition of the poor pagan living in a land where no ray of gospel light beams forth to dispel the dense gloom!
8. Because it takes from nearly three millions of our fellow-beings rights that are inalienable, converting their persons into chattels, and thereby constantly exposing them to the greatest cruelty, oppression and brutality.
9. Because it not only tramples upon the dearest rights of the slave, but because it keeps the free blacks, in general, in the greatest degradation, in withholding from them indirectly motives of moral and intellectual culture.
10. Because slavery, as it exists in the United States, is a most palpable and a most extensive violation of the law of God.
11. And lastly, because immediate and universal emancipation is both safe and practicable. Yours affectionately,

CHARLES E. WILSON.
Haddonfield, N. J. March 9th, 1842.

Revivals.

It is but a few weeks since, that we were regretting our inability to keep pace with the temperance reform, in reporting the astonishing facts brought us every week from all parts of the Union. But the time has now come, in which we are compelled to cherish a similar regret with regard to another reform of far greater moment. Revival accounts, compared with what they were the first of January, are in number ten to one, and many of them surprise us by their number. There are now, in our country, not less than ten thousand neighborhoods of the land, the love of Christians is yet cold, and the ways of Zion are mourning. How cheering to learn, that to this state of things thousands of other places present a delightful contrast. We select from our exchanges a few accounts which we regard as peculiarly interesting, and to these, add, with great pleasure, the original communications which follow them.

The Rev. E. Nugent, writing to Zion's Advocate, says,
"There has been a powerful work of grace on an island in the town of Jonesport, called Head Harbor Island. It commenced last December, and has continued to the present time. No doubt in ten thousand neighborhoods of the land, the love of Christians is yet cold, and the ways of Zion are mourning. How cheering to learn, that to this state of things thousands of other places present a delightful contrast. We select from our exchanges a few accounts which we regard as peculiarly interesting, and to these, add, with great pleasure, the original communications which follow them."

One incident in the progress of this work is worthy of notice. In one family the father and mother and a little girl about 12 years old were led to see themselves as lost and perishing sinners. One evening after returning from meeting they agreed to pray before retiring to rest. The little girl, however, not being very well, remained in bed, and her mother and father read a chapter in the Bible, after which they bowed in solemn prayer; but he was so much affected that he could not proceed. The little girl hearing this, burst into tears. When asked why she wept, she said with deep emotion, 'I

want to get up and pray for pa, he can't pray for himself, and I am afraid he will be lost. She arose and knelt down by his side and prayed fervently that God, for Christ's sake, would forgive his sins. This dear little child was one of the eleven spoken of above."

The Rev. P. B. Peck of Oswego, N. Y., writes to his father, Rev. John Peck, now in Philadelphia, and from his letter published in the Record, we make the following extract.

"As I informed you in my last, we commenced meeting immediately after my arrival from New York. After two weeks Elder Swan came. He reached here on Saturday evening and remained with us three weeks and one day, embracing four Sabbath days. The church after he came we baptized 21, the third 19, the fourth 37. The next morning he left for New York. We have had meetings every evening since, and are still progressing. The church still appears to be in the dust. I have never seen so much of the Divine presence, I think, before in a revival."

The Baptist Memorial says,

A revival has been in progress in South-boro', Mass. about 18 months. The Baptist Church received 22 by baptism in February, making 70 in all since the work commenced. The means by which the revival has been continued so long are said to be much prayer and personal faithfulness of the members of the church, co-operating with ordinary preaching of the gospel. The church set apart one day in each month from the commencement of the work for fasting and special prayer for the unconverted. Several of the most hardened infidels and universalists have been converted, and no conversions occur almost daily. Revivals are noticed in the papers as progressing with considerable power in Berkeley, Freetown, Somerset, New Bedford, Fall River, Newburyport, and elsewhere.

At East Long, Ct. 49 were received into the fellowship of the Baptist Church in January last, under the ministrations of Mr. Watson. He has preached for some time at Old Lyme, and the number of converts there is supposed to be nearly 100. At the same place a Baptist Church is about to be organized.

According to the Christian Secretary, seven have lately been baptized in Ellington, and on the 24th of February several general candidates for baptism. In Pomfret about 150 have been hopelessly converted; and in Waterford 41 have been lately baptized by Mr. Darrow of the first Baptist Church. About 60 conversions have occurred in the Baptist congregation at Middletown. More than 200 have been baptized in New London.

The pastor of the African Baptist Church in Columbus, Ohio, writes to the Cross and Journal,

"I have had the pleasure during this precious outpouring of the Spirit, of giving the right hand of fellowship to 87 beloved disciples of our Lord and Saviour Jesus Christ. Of whom I had the unexpressed pleasure of burying with our Saviour in baptism. There are others now waiting for the same ordinance of baptism and sincere inquirers after the Saviour. Forty-seven of the above mentioned disciples are males and forty are females."

The Rev. N. G. Lovell of Bellingham, writing to the Chr. Watchman, under date of March 7th, says,

"There have been, as we hope, between twenty and thirty cases of recent conversion; and perhaps nearly as many who had formerly indulged in the most dissipated and unchristian life, have now taken a decided stand as Christians. Of those who give evidence of having been recently born again, the greater proportion are children and youth, members of the Sabbath school, from ten to fifteen or twenty years of age; but several are middle-aged people, and two are grey-headed men, one about sixty and the other sixty-four. It is deeply affecting to see these aged men, who for years past and seldom been seen in the house of God, now sitting with children at the feet of Jesus and listening the language of Canaan. Truly this is the Lord's doing, and it is marvellous in our eyes."

The Washington (Pa.) Reporter, in an article relating to a remarkable religious revival in that county, remarks as follows:

This revival has embraced in its benign influence nearly the whole population—there not being a reveller or seer of the truth of the Gospel left where the doctrines of infidelity held undisputed sway. The occupation of the two taverns in the place is entirely gone; the landlords and their lives have joined the church, closed their bars and determined to deal out no more liquor!

At Belleville, in this county, the results of this glorious excitement are still more surprising as to numbers. One hundred and sixteen souls professed religion, and were happily added to the church within the last few weeks. This number must embrace with those previously in the church, nearly the whole population of that place. There is not a man in Belleville who does not belong to the church!"

For the Christian Reflector.

RHODE ISLAND.

DEAR BROTHER,—It will doubtless be gratifying to the friends of Zion to hear that this good old city of Roger Williams has been visited during the whole of the winter, by a rich and gracious outpouring of the Holy Spirit.

The revival which commenced under the labors of brother Knapp in October last, so far from declining as soon as he left the city, has proceeded with accelerated power, from that time to the present; it has extended itself into the various congregations in the city of all evangelical denominations, and spread through every part of the State. In December, it was thought the total number of conversions amounted to about 400, connected with different congregations, Baptist, Congregational, Methodist and Episcopal. At the present time the number of converts in the city cannot be less than one thousand, of whom about the former number, have already, upon a profession of their faith, been baptized with Christ in baptism.

The Pine Street Church, under my care, has received 100 since the commencement of the revival, and within about two weeks the work appears to have received a new impulse. Our church had dispensed with the continued evening meetings, after keeping them up for upwards of three months; but the interest was so great and inquirers so numerous, that we felt constrained to commence again at the beginning of last week. Since then several have been converted, and we have about 50 or 60 anxious inquirers every evening. Thirteen retired their experience last evening, who, together with some others, are to be baptized to-morrow.

It will doubtless be pleasing to the readers of the Chr. Reflector, to hear that the cause of Scriptural baptism in this Baptist State is on the advance. Though scarcely any thing has been said of late on this subject, it is very hard in this region to make the convert believe that any thing besides immersion is baptism. Even those who have joined Pædobaptist churches, a large proportion have been immersed. As proof of this observation I may state that during a month or two past, an Episcopal clergyman has immersed three candidates in the baptism of the First Baptist Church; the Methodist have immersed a large number in the river; out of the candidates received at one time to the Rev. Dr. Tucker's Church, (Congregational), eight were immersed.

The principal topic, by night and day, is the

Poetry.

John Quincy Adams.

THE AMERICAN LYRICIST, BY LEARNED, LIBERTY AND LAW.

'Tis not alone in lofty halls,
Where learning sits enthroned,
His eloquence sublimely falls,
And marks his mighty mind;
But in the temple of the free
His thunder tones have rung—
His father's love of liberty
Falls from his tuneful tongue.
Sublime in sentiment and soul,
To him all wreaths belong;
His polished periods richly roll
Along the chords of song;
He wakes to life the mournful woe
On Ireland's lovely plains;
He wakes to life his lyre,
And weeps o'er Erin's chains.
Whether in counsel or in court,
Or at the harp or hall—
Whether in seriousness or sport,
His graceful accents fall—
He is in grandeur still the same—
Time hath no merit hurled;
His trophies, treasures up by fame,
Are wonders of the world.
Time can no triumph o'er him own,
Though knows his brow may bend;
Reason still sits upon his throne,
The monarch of his mind;
The glory of his bygone hours
Through ages yet shall last;
Fame gathers up his present flowers,
To bloom with all the past.
Ah! he that lived in that proud day,
Ere Greece became the grave
Of glorious men long passed away,
The brilliant and the brave,
The marble colossus sublime,
The column and the crown,
Would still transmit to future time
His record of renown.
Yet while the love of liberty,
Of learning and of song,
Shall warm the proud hearts of the free,
Or shall to fame belong,
The memory of his magic mind
Shall wander o'er the wave,
And win from millions of mankind
A garland for his grave.
Balt. Pat. MILFORD BARR.

The Family Relation

The poor German Mother.

A year or two ago I returned from England in one of the splendid packet ships that ply between New York and Liverpool. In the steerage there were about a hundred passengers, the most of whom were poor Germans, bringing with them their valuable capital of steady and industrious habits to our Western world. In many of these I became deeply interested. There was a naturalness and heartiness of manner about them which was attractive and refreshing, especially to one whose lot was cast in the magnificent cabin, amongst gentlemen and ladies of the most artificial behaviour and the utmost pretension. I found myself continually drawn 'forwards' whenever I could make an excuse for breaking away from my formal companions in the more aristocratic part of the ship; and never missed spending the twilight hour of every pleasant day amongst the groups that were collected around the long-board and along the vessel's sides before the mainmast; listening to their animated and deep-toned conversation, which I could but imperfectly understand; watching the children at their evening play, or responding to the good-humored smiles and sallies of the young men and maidens, old men and women.

One family in particular, acquired a strong hold upon my interest, and even upon my affections. It consisted of a father and mother in the prime of life, and four young children. The father was a man of almost gigantic proportions; every limb and muscle roundly and fully developed; with an enormous head and a broad face, the home of good nature and mirthfulness. The mother was delicately formed and of small stature; with a high, clear, forehead; eyes of the deepest blue, unobscured by a shadow; and cheeks pale as spotless marble, save that in their centre there lingered a glow deeper and warmer than that of health. Her countenance wore an aspect of seriousness and thoughtfulness, softened with a gentle touch of kindness and sweetness that disease could not disturb; and which expanded into a winning, yearning smile of love whenever she met the affectionate gaze of her husband or her children. The latter were two of either sex—the eldest not yet in her teens, and the youngest just learning to walk alone.

It was evident to all in the ship that this husband would soon be a widowed man, the sole protector of his four motherless children. Methought I could trace the signs of a severe inward struggle in the mother's breast, as she prepared herself for the parting hour, which every day was speedily bringing nearer. I felt that there was heroism in her heart. I revered the indubitable indications of a great and noble soul which her demeanor displayed. Gradually, as her strength failed, her visits to the deck became less frequent—and when she came up, it was in her husband's arms, whose attentions were never interrupted by night or by day. At length she ceased to make her appearance; and it was only from the reports of a poor English female, whose tender and warm heart she had early enlisted in her favor, that I learned how she died, and how she met the nearer approaches of the messenger of Death. From her I learned that she was still serene, patient, affectionate and trustful. She told me that since she had taken to her berth, the only desire she had expressed was, that she might not breathe her last, till the ship had arrived within

sight of the land, in order that she might have assurance of the safety of those whom she loved better than herself. This wish soon became known throughout the ship; and never for any purpose, I venture to say, were the eyes of a hundred voyagers, strained more earnestly on the lookout in the direction of the American coast, than were those of our passengers and crew, to gratify the longings of this poor woman, whose strength was now wasting so rapidly as to fill us all with apprehension lest she should die with her disinterested desire ungratified.

At length one lovely morning, just as we were rising from breakfast in the cabin, the eager cry of a sailor, who had been purposely stationed on the upper yards, sent a thrill of pleasure through every breast in the ship, as it proclaimed that the blue outlines of the 'Highlands' were just breaking our monotonous horizon in the west. 'Land ho! Land ho!' Like a voice from heaven the sound fell upon the ear of the dying woman, waking her from a lethargy in which she had been lying for an hour or two, whilst her husband was leaning over her, fearing to wake her, and yet fearing that her sleep would be too deep for an earthly waking, clasping her hand, which was already quite cold, and keeping his ear close to her lips. She opened her eyes—looked up into the faithful face, whose sunshine of love no shade of coldness had ever shrouded to her in better days—and smiled—smiled as a wife and a mother whose affectionate prayer has been answered. For an instant her strength rallied, and her voice returned. 'Thank God! thank God!' she said. 'You are safe.' Our babes will have a home. And now my last request. Bury me in the sea. Our means are small. A funeral on shore will make them less. We have nothing that we can spare. Our children must not suffer. I shall not die happy if they are to be deprived of anything by my death. That' pointing to the West, 'is but a land of strangers, if you bury me in it. The dust of our kindred is not there. Bury me in the sea. Promise—do not refuse.'

What else could the husband do? He promised. She pressed his hand, and died. The service for the dead was read over her remains in the afternoon, whilst not an eye in the ship was dry, and the sobs of one manly breast were audible from stem to stern. A slight breeze followed the closing of the prayer-book, which was succeeded by a plashing of the waves at the vessel's side. Then, for the space of a minute, there was a deep silence, which was suddenly broken by a quick, heavy sound, as of a large body falling lifeless upon the deck. The nature of the sturdy emigrant, which had been strained to the utmost power of manly endurance, and had contended bravely against the effects of fatigue and watchfulness for many days and nights, unable to bear the last shock, had quite given way. Faintness and stupor had come to his relief. He had fallen like one dead.

The ocean has been the tomb of many a noble woman. To their company the lowly German emigrant is gathered. Many loving mothers have gone down into the cold depths of the sea. She is not there alone—Chris. Register.

Miscellany.

Freedom and Slavery.

The Supreme Court of the United States has just pronounced the most important decision which has proceeded from its bench for many years—perhaps ever. In a case arising between Maryland and Pennsylvania, it has declared that the right of a slave-holder to capture, secure and return his fugitive slave, under the well known clause of the Federal Constitution, is absolute and inalienable; that the free States have no discretion as to its exercise, no protection against its abuse. If we do not misapprehend this decision, even the taking a claimed fugitive before a justice an identifying him to the satisfaction of that functionary, is unnecessary and idle. The slave holder may take his slave wherever he may find it, without adjudication or appeal; and the citizens of the free States may or must aid him in so doing, but cannot question his assertion of property. At any rate, all laws securing to the citizens of a free State claimed as a slave a trial by jury, all free State legislation designed to prevent abuses of the slave holder's Constitutional right of reclamation, are hereby declared null and void, and the trial by jury law of this State, as well as that of Pennsylvania, is henceforth a dead letter. This judgment was pronounced by Justice Story of Massachusetts, and concurred in by all the Judges except John McLean of Ohio. Two or three of the Justices read separate opinions, varying somewhat the grounds of the decision, but concurring, as we understand, in all the conclusions above recited.

This tremendous decision brings the great question of Freedom or Slavery home to all our doors. There is not a man in the free States who is not affected by it—whose personal liberty is not invaded and endangered by it. The Constitution knows no distinction of white, black and intermediate colored persons; it says nothing expressly of slaves; it speaks only of 'persons held to labor or service in one State escaping into another.' Now if a negro may be apprehended in this city and carried by mere force to Virginia, to some one who claims him as an escaped slave or ser-

vant, then any of us—then Gov. Seward, Justice Thompson, or Justice Story, may be so taken. Where is the safeguard against abuse? Where the protection to Freeman? The State law of 1840, extending the right of trial by jury to persons claimed as 'fugitives from labor or service,' afforded such protection. By that law a slave-holder was required to prove his property in a man or woman claimed by him, as much as in a horse or monkey. Even before the passage of that law, a slave-holder was always required to verify his legal right before a Justice of peace, who approved it or set the arrested person at liberty. But this proviso, if we fully apprehend the decision, is now declared a nullity, as well as the trial by jury; and the slave-holder is authorized to take his slave any where and without any legal process or security whatever. We need not add that this authority to take his slave is practical authority to take whomever he may think or claim to be such.

This decision is the paramount law of the land. It must be respected and obeyed as such while Slavery and the Union exist, unless modified by subsequent acts of Congress. We remark a proposition in certain papers for a countervailing Amendment of the Federal Constitution. But this is manifestly impracticable. One half the States are Slave-holding, and will of course agree to nothing of the sort, while two thirds are required to effect an amendment. It strikes us as the best that can now be done that Congress should at once pass some law defining and regulating this sweeping right of reclamation, and providing adequate penalties for every manifest perversion of the right to purposes of kidnapping or malevolence. To such action, intended merely to secure free citizens from the grasp of the kidnapper, the South ought to make no objection.

It may be well here to add that the facts involved in the precise case passed on by the Supreme Court are briefly these: Edward Prigg, the legal agent of a slave-holder in Maryland, went into Pennsylvania and there apprehended a negro woman who had been for many years a resident, but was, it is understood, originally and actually the fugitive slave he was instructed to reclaim. He took her away by simple force (having a party to aid him,) to her owner in Maryland. Coming again into Pennsylvania, he was arrested and convicted under a law of that State which secures to a person claimed as a slave the right of trial by jury, and denounces the carrying off a claimed fugitive without such trial as a penitentiary offence. This conviction was affirmed by the Supreme Court of Pennsylvania, but, an appeal being taken by Maryland to the Supreme Court of the United States, the law of Pennsylvania under which Prigg was convicted is declared repugnant to the Federal Constitution, therefore null and void, and Prigg entitled to his liberty.

New York Tribune.

Proceedings of the Congressional Total Abstinence Society.

Friday February 25, 1842.

The Society met at 7 o'clock P. M., in the Hall of the House of Representatives, and was opened with a prayer by the Rev. Mr. Tustan. An address was then delivered by the President, the Hon. George Briggs, of Connecticut, seconded by Rev. Mr. Marsh, of New York.

Resolved, That devout gratitude is due to Almighty God for his signal interposition in behalf of our nation, in delivering it in so great a measure from those ravages of intemperance which threatened to overwhelm and destroy it; and that it is incumbent on every philanthropist and patriot to give the temperance cause his approbation and support, that its valuable principles may prevail throughout the world.

Upon which resolution Mr. Marsh addressed the audience.

On motion of the Hon. Lewis Briggs, of New York, seconded by Dr. Sewall, of Washington: Resolved, That the effects of alcoholic drinks upon the physical constitution of man, as displayed in the derangement of his functions, in the enfeebling of his powers, in the creation of a predisposition to disease and death, and the transmission of the elements of disease and death to his offspring, furnish arguments of total abstinence, which should be brought forward constantly and prominently for the consideration of the public.

Upon which resolution, Dr. S. made some pertinent and instructive remarks, illustrating the grounds taken in the resolution by reference to his painted delineations of the human stomach at different stages—from a state of perfect health to that of death by delirium tremens.

On motion of the Hon. Millard Filmore, of New York, seconded by Dr. Sewall, of Washington: Resolved, That the exhibition of the effects of alcoholic drinks upon the human stomach by means of drawings, is the commencement of a new effort, and imparts a fresh impulse to the cause of temperance, being admirably calculated to reform the drunkard and confirm sober men in the practice of total abstinence.

Resolved, That the essay by Dr. Thomas Sewall, entitled 'Pathology of Drunkenness,' with plates of the human stomach, as published by E. C. Delavan, Esq., in the Enquirer, should be extensively circulated in this and other countries; and that the enlarged drawings of the drunkard's stomach exhibited at this meeting, should be possessed by all temperance societies, and be permanently exposed to view in all suitable places of public resort.

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ing sadness; elevation above earthly pleasure and conditions, and a pure, cheerful enjoyment of the same; regal dignity and self-denying humbleness; vehement hatred towards sin and affectionate forbearance towards the sinner—all these qualities are combined in his nature in one inseparable whole, in the most perfect subordination. Never was Jesus driven out of his own path; it was a quiet path, and always even. All the manifestations of his spiritual life have one great aim; his whole character has a unity that is perfect, complete within itself.

It is indeed true, as a saint who knew Christianity from the life, once said in his heart-winning way, 'One might well consent to be branded and broken on the wheel, merely for the idea of such a character as Christ; and if any one should be able to mock and deride, he must be insane. Every man, whose heart is in the right state, will lie in the dust, and rejoice, and adore.' It is true; even as a bare idea, the spiritual image of Jesus which the Bible holds out to us, is the most dignified and the most precious, which is known to our race. It is an idea, for which one may well be justified in offering up his life.

For, we may boldly assert, this idea is the most sublime to which, in the province of morality and religion, the human mind has been raised. It is the jewel of humanity, and whoever knowingly tarnishes or disfigures it, commits an outrage against the majesty of the heavenly soul of man, in its most beautiful manifestations. Let it be a fable, it is still the most noble truth, which has been either received or communicated by the human mind, and preponderates, even as a fable, over a thousand varieties of ordinary experience. But it is not a fable; it is not a bare idea; for the man who was able to produce, from his own invention, such a character, such a pattern, must himself have possessed this greatness of soul, if we deny that he observed it in another. We must transfer the spiritual and moral greatness of Jesus to his biographer, if we deny it to himself.

If we glance at the greatest characters which have been exquisitely portrayed to us by the creative power and art of the most gifted poets, do we find in these characters anything like that which is developed in Jesus? And these plain, uncultivated Jewish evangelists, they forthwith were able to invent it! How far, as an unaided man, did each of these writers of Memorabilia stand below Xenophon and Plato; and yet how high, in the silent majesty, stands the simple image of Jesus, which the unlettered evangelist presents, above the character that is given to the wisest Greeks by the two masters of language and rhetoric!

A Smile.

A pleasant smile—how true to bring
Sweet pleasure to the heart—
Disarm misfortune of her sting,
And real bliss impart.
The dark wild and malicious blast,
Where anger loved to blaze,
Has by a smile been calmed to rest—
Its burning tongue to praise.
A smile—a little thing to give—
Yet it hath potent power;
'Twill hope, prostrate in dust, revive,
And glid life's darkest hour.

For the Christian Reflector.

Home Missions.

Rev. William Rees has, with the sanction of the Executive Committee, removed to Simcoe, Talbot District. The introduction to his new field has been accompanied with a revival of religion. He states that 15 willing converts had been baptized, and others would soon follow, while many persons were anxiously inquiring the way of life. Of those who had been received into the church, a majority are young men of promising talents.

Rev. J. H. Jones receives the following interesting incident as connected with his missionary labors. A man who had been a professor of religion, and heard him preach, was much affected by the subject and desired conversation with him. An opportunity was given, and total abstinence pressed upon his conscience. He insisted a long time that he must indulge a little, but brother J. kindly, though plainly pointed out his danger unless he came to the resolution to abandon the use of intoxicating drinks utterly and forever. The man did so. Four months subsequently, brother J. being near the place, received a message from the man's wife, thanking him for his kindness, and saying, 'You have been instrumental in raising me from earth to heaven, yes, from hell! My husband has not since your conversation tasted a drop of liquor, and instead of the poverty and wretchedness once our portion, we now enjoy every comfort.'

Says brother J., in view of this one case, who can stand aloof from efforts to reclaim the intemperate?

MISSISSIPPI.

Rev. John Mico, Jr., informs us that the church at Louisville, with which he has labored as its missionary, has become sufficiently strong to sustain him without our aid, and raised the necessary funds to proceed to the erection of a house of worship, 48 by 50 feet. The congregation is large, and attention to divine things is increasing.

INDIANA.

Rev. John Jones supplies four churches in Hendricks county, three of which are building meeting houses and enjoying revivals. For many weeks his time has been wholly engaged in meetings, where anxious souls were asking what they

should do to be saved. He has witnessed some of the most powerful displays of saving grace among the people, ever known in that country. Sixty persons had been baptized in the churches under his care within two months.

BENJAMIN M. HILL, Cor. Sec.

Riches and Poverty.

A man without a penny has yet what all the wealth in the world cannot purchase—the human form and the human nature. With these, if he has health and resolution, he may become anything, except what can be reached only by innate genius or a higher order of mental gifts than his own. Give him education, you make him a scholar, breeding, you train him a gentleman; religion and morality, and you fill him with the sentiments of a Christian. Let no one say, the poor scholar or the poor gentleman is hurt by his education and manners. Pride often distorts those characters, but they ought to be above pride. A cultivated mind, so far from being trammelled by a narrow income, flies beyond it and tastes the quality of the fine intellect in faculty of selection. The wisest economy is the nicest taste. Profusion is tasteless. A man of fine judgment and small income will actually live in a more genteel style than a rich, coarse-minded nabob. He may have fewer articles of expense, but they will be choice and delicate. His style of living will be frugal yet elegant; which is more pleasing than extravagance without judgment. A genteel taste in living eschews extravagance, pomp, and all superfluity, as essentially vulgar. There is not a more polite sight than a mean-spirited man in a splendid house. His soul is small for it. On the other hand, the great cannot be contained within the most magnificent palaces, and yet may content itself in the most humble mansion. The great and good poor afford a more noble spectacle than a king or a pyramid.

DR. JAYNE'S EXPECTORANT.

THE INVALUABLE MEDICINE. It is a fact, that the most powerful and efficacious remedy for the cure of the most distressing and dangerous diseases of the lungs, is Dr. Jayne's Expectorant. It is a fact, that the most powerful and efficacious remedy for the cure of the most distressing and dangerous diseases of the lungs, is Dr. Jayne's Expectorant. It is a fact, that the most powerful and efficacious remedy for the cure of the most distressing and dangerous diseases of the lungs, is Dr. Jayne's Expectorant.

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